

ENGLAND'S BANE,
OR *10th Ed*

The Deadly Danger
OF

Drunkenness

Described in a Letter to a

F R I E N D :
WHEREIN

Are many convincing Arguments against
it, and many aggravations of it, in
Professors of Religion; and many other
things tending to a Reformation of that
Beastly Sin.

By *EDWARD BURT*, late Mini-
ster of *Great-Bolas* in *Shropshire*.

Isa. XXVIII. 1.

*Wo to the Crown of pride to the Drunkards of Ephra-
aim, &c.*

Hab. II. 15.

*Wo to him that gives his neighbour Drink, that putteth thy
Bottle to him, and makest him Drunk also, &c.*

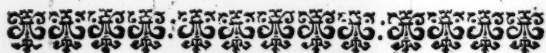
L O N D O N,

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according to Order.





TO THE
READER.

Courteous Reader,

THough these following lines were at first designed for a private Person, and so adapted to his condition, yet seeing there are many, Oh too many sick of the same disease! and Drunkenness is become a publick distemper in poor and rich; I thought it not amiss to make my Receipt publick also. This disease is become epidemical, and all the Physicians in England know not how to set a stop to it, 'tis like a mighty torrent that bears down all before it, so that Drunkenness and Adultery seem to strive for the Preheminence. Now though I cannot imagine that my little Dam can set a stop to this fierce Flood, which doubtless will soon mount over it, and bear it down, yet being made in some small Stream it may possibly do some good, or however, when I have done my duty, and witnessed for my God against this debauchery, My

To the Reader.

reward will be with my God, and though *Israel* be not gathered my labour will not be in vain, *Isa.* 49. 4 &c. and I shall stand up at last in my lot to witness against those that now shut their eyes against the light: If these Lines meet with any that are not guilty, let them bless God that hath made them to differ, and let them be preventing Physick against future temptations, and let him that standeth take heed lest he fall. But Reader, If thou art guilty, consider well the strength of Reason, and the force of Scripture arguments here brought; for thy Conviction, and shut not thine eyes against either, for the time will come God will open them, and if thou canst not speak as much Reason and Scripture for Drunkenness, as here thou findest against it, take heed of resisting God, and the Message he hath sent thee, for I am sure thou canst not resist his judgments, which he hath threatned against such wilful offenders, and 'tis hard to kick against the pricks. I know this discourse runs cross to the humours of the Time, and the sinful inclination of corrupt nature, yet though the Physick seem sharp 'tis safe, old Diseases are not usually cured with Cordial Syrups, nor old feasted Sores with lenitive Plasters, a gentle reproof will not work upon an incorrigible Person, or gray Headed Sinner; some happily may quarrel the Language, as well as the matter, because the Pills are not Sugared, but when there is Fire in the Town, men stand not to make an eloquent Oration, but cry Fire, Fire, I write to those that many times can neither speak

To the Reader.

Speak Sence nor understand Reason, to those who had rather be accounted Good-fellows, than either good livers or good Christians; and my design is to make them better Livers, rather than better Rhetoricians, and seeing they sin in English why should they be reprov'd in Latine, they had need have one speak loud enough, lest they are asleep, or amidst the crowd of their Drunken Companions; for then 'tis hard to make them hear or regard. All the Plagues of Egypt could not awaken Pharaoh till the red Sea convinced him; neither could all the Miracles of Christ convince the Jews till Titus Vespasian swept them away: the Sodomites when struck with Blindness, yet were not cur'd of their madness, till Fire and Brimstone convinc'd them of their folly, and 'tis to be feared, that nothing but Fire and Brimstone will awake many of our drowsy Drunkards; this will make them see God spake in earnest what they took in jest. If any pretend they make no profession of Religion, and therefore are not concerned with part of the Book, it being adapted only to such, this will prove but a bad excuse, they never pretended to serve God, and therefore may the more freely break his Laws, but I conceive all those that own that there is a God, make some profession to serve him, but let their profession be what it will, without Holiness they shall never enjoy Happiness, and truly till a man break off from wicked Company there is little hopes of a Reformation. When Peter was in Caiphas's Hall, he soon learnt to deny his Master, when Joseph was in Egypt he learnt

To the Reader.

to swear by the life of Pharaoh; If Solomon will have Pharaoh's Daughter to Wife, he shall have her Idols also. The Fuller in the Fable, would not dwell with the Collier for fear of a Smut, and whoever would avoid Drunkenness must avoid Drunken Companions: he that would avoid Infection must beware of Infected Persons, and Infected Places; a man that would be Chast must not live in a Brothel-house, and he that would be sober must not haunt Alehouses and Taverns. I shall add no more at present, but wish that what I have written may be beneficial to that end for which it is written. I now rest,

Eaton, Jan. 1.

1676.

Thy unfeigned Welwisher

Edward Bury.



A

D I S S W A S I V E

F R O M

Drunkenness.

Dear Friend,

THE Love I bear to you, and your Relations, puts me on this unpleasing, and perhaps ungrateful work of Reprehension, your Extravagancies of late years are too manifest to be concealed, and the course you take in spending your Time, wasting your Estate, impairing your Credit, and indangering your Soul in frequenting *Alehouses* and *Taverns* is so bad, that it calls for a speedy Remedy or you are like to be undone: and after so many Admonitions, so many Reproofs, so many Promises and Protestations, and Resolutions of

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of Reformation, yet nothing is done ; this hath been no ſmall grief to me. In this diſtemper therefore give me leave alſo among other Phyſicians to preſcribe you ſome Pills, which though they may ſeem untoothſom, may prove whoſom, and may be the better ſwallowed being Sugared with Love ; a feaſtered Sore is ſeldom cured with gentle Lenitives, a deſperat Diſeaſe muſt have a deſperate Cure, what the event of it may be as to you I know not, or what effect it will work upon you, however my reward will be with God, and my judgment with the Moſt High : you may read my Commiſſion, Lev. 16. 17. *Thou ſhalt not hate thy Brother in thine heart, thou ſhalt in any wiſe rebuke him, and not ſuffer ſin to lie upon him.* He is no friend to your Soul that is a friend to your Sin ; 'tis true Solomon adviſeth, *not to reprove a Scornor leſt he hate thee, but rebuke a Wiſe man and he will love thee,* Prov. 9. 8. and by your reception of this, you will diſcover your Wiſdom or Folly, David bid, *Let the righteous ſmite me, it ſhall be a kindneſs, let him reprove me, it ſhall be an excellent Oyle, which ſhall not break my head, for my prayer alſo ſhall be in their calamities,* Pſal. 141. 5. and we find he loved Nathan never the worſe for a ſharp reproof, 'tis a Chriſtians duty, much more a Miniſters, which we owe to all that offend, much more to our Relations, *Rebuke them ſharply* (ſaith the Apoſtle) *that they may be ſound in the Faith,* Tit. 1. 13. and though it ſhould not be ſcalding hot, yet
it

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it should have some heat, though railing and reviling should be laid aside, yet Zeal and Fer-
vency are necessary ingredients; 'tis true Christ
bids us, *not give holy things to Dogs, neither to
cast Pearls before Swine, lest they turn again and
rent us*, Matth. 7. 6. yet Like I not their judg-
ment, who to save themselves a labour of re-
proving make all Offenders to be Dogs and
Swine, and never make a trial of them: should
you prove thus, I should hereafter take Christs
advice, 'tis a sign of a gall'd Back that cannot
endure rubbing, and of a gall'd Conscience to
kick against reproofs: 'tis a good observation
of one, that *Admonition and Reprehension whe-
ther it be true or false, whether it come from a
Friend, or a Foe, never doth a Wise man harm,
if true, he knows what to amend, if false, of what
to beware.* To judge the Wound incurable, be-
fore it be searched, or before we have made
an experiment, is but uncharitable dealing, I
choose rather with the compassionate Samar-
itan to pour in Oyl and Wine. The usual mode
of flattery to skin over the sore, is not safest,
'tis better if we search it to the bottom,
though it make it smart, but to leave apolo-
gizing I shall address my self to you in these
Ten following Considerations, and desire in the
Words of a Minister, of a Friend, and of a Re-
lation, and as you will answer the contrary
before the Great God, the searcher of all
Hearts, at your peril lay them to heart, exa-
min their weight, and the evidence of Truth
that

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that comes along with them, and if you cannot give a satisfactory Answer to them, leave off those Courses you follow, shake off the Company you keep, apply your self to the duty of Religion, and remember from whence you are fallen, and do your first works.

Confid. 1. Consider *Drunkenness* is such a Sin, as takes away the use of reason and turns a Man into a Beast, yea makes him worse than a Beast, he that in the Creation was made little lower than the Angels, is now become lower than the Beast, and the time is coming if repentance prevent not, that the *Drun kard* will wish he had been made a Beast; what is it that differenceth a Man from a Beast but the use of Reason, but if Reason be drowned, as it is in the *Drun kard* where lies the difference, thus *Whoredom, Wine, and new Wine take away the heart,* Hof. 4. 11. By *Circes Charms* *Ulysses's* men were turned into Beasts, *Strong Drink* is as powerful, for this turns them into Swine, *Nebuchadnezzar* had his understanding taken from him, and a Beasts Heart given him, and so have these, 'tis true they retain the shape of Men, and that is all, for they much resemble Swine in this also, in their nasty behaviour, wallowing in their Vomit, and molling themselves in their Dung, and dirt, but they are very brutes in their understanding, but many sorts of Beasts are more capacious of Instruction than they are in their Drunken fits; you may better instruct a Horse, and Mule, and a Spaniel Dog, than you can them.

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them, if you speak reason they understand it not, neither can they speak sence: Oh the horrible nature of sin, that so transforms so glorious a Creature: the Wicked in Scriptures are oft-times compared to, yea called by the names of Beasts for their beastlike qualities, as the Lion, the Bear, the Leopard, the Bull, the Serpent, the Fox, the Cocatrice, the Asp, and many other, but the *Drunkard* is fitly compared to a Swine for nastiness, for I know not any other Creature that will drink till he Burst; and doth delight so much in Swill, and wallowing in the mire: the very sight of a *Drunkard* is enough to overset a mans stomach, his nasty belches, vomits and other more filthy demeanours. He may also very fitly be compared to an *Acriffe*, a Beast bred in the North of *Suetia*, who when he hath caught his prey, glutteth himself as long as his skin will hold, and when he can eat no more, straineth himself between two trees, till he hath vented backwards what he hath taken, and then filleth again, and spends his time in filling and emptying, and is not this the very practice of a *Drunkard*? doth he not continue from morning till night, filling and emptying his Belly, by Vomiting or otherwise, as the Daughters of *Danai* are feigned to do their bottomless Tubs, which run out as fast as they pour in? do not many of them drink all the Wit out of their Heads, and all the Money out of their Purses, and yet with the Horse-leech still Cry *give, give*, are not many as covetous

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vetous of *Drink* as others are of Gold, and and can never say 'tis enough, they have a dry Dropsy, the more they Drink the more they may, and thus they spend the time from morning till night, yea some from one weeks end to another, filling and emptying as a Brewer doth his Barrels, and live the very lives of Swine, drinking in their swill, and wallowing in the mire, sleep and snort, and up again and at it; nay they are worse than Beasts who do but their kind, and answer the end of their Creation, they retain what God gave them in the Creation, but these do not, they lose not only Gods Image, but the use of Reason also, nay sense it self, and their locomotive faculty, which Beasts keep: some of them go upon all four, some are Dead-Drunk and cannot stand, the Beast is serviceable in his kind, the *Drunkard* good for nothing but to spend and consume: Oh that such a noble Creature should unman himself, and yeild to so poor a temptation as a cup of Drink, and sell his Reason at so low a Rate, if therefore you would not thus Beastify your self and make your condition worse than the Beast that perisheth, if you would not make your self an unprofitable burthen to the *Commonwealth*, and the object of Gods infinit hatred, take heed of this detestable vice.

Consid. 2. Consider also how much this Beastly sin of *Drunkenness* doth debauch, defile, deform the Body of man which should be the
Temple

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Temple of the Holy Ghost, Holy and Honourable: yea how it weakens it, fills it with diseases, distempers, and disorders, which often prove mortal, and set a Period to Life it self: the Body of man is in it self a famous Fabrick, a beautiful Pile, a sumptuous Structure, and bespeaks God for it's Author, and of all the visible Creation seems to be Gods Masterpiece; if we take it in pieces and consider it in its parts, you will find it an excellent piece of work, every piece being so useful and exact, nothing wanting, nothing redundant; the Heart, the Liver, the Brain, the Brain, the Muscles, Sinews, Nerves, Arteries, Veins, and Ligaments, and the several Members of the Body, yea the whole is a beautiful piece dropt out of the hands of a choice Workman, but this filthy vice doth so deform, deface, and defile it, that it looks not like that which God Created it to be, how doth it deform the Face? the Nose, the Eyes, the Cheeks are red and pimpled, the Face swoln like a Bladder, the Countenance disturbed, writhen, and deformed. How many beautiful comely Faces, both of Men and Women are thus spoiled? set on fire, and bedecked with Pearls and Rubies, Pimples, Pusshes, and rough and rugged Skin? *To whom* (saith Solomon) *is redness of eyes?* &c. *to them that tarry long at the Wine, to them that seek mixt Wine.* What meazil Faces, what swoln Bellies, Legs and Thighs, and other parts usually have they, and commonly their diseases and distempers within are not fewer than their de-

deformities without: for this filthy vice quenches the natural heat, and drowns the vital spirits, impairs the health, weakens the Body, and is the seminary of many diseases, Gouts, Dropsies, Feavers, and what not, and disposes it for a dissolution, and in a few years, even in young men, we may evidently see a wonderful change, a strange Metamorphosis in those addicted to *Drunkenness*, they become lothsom to others, and burthensom to themselves, that their Legs are not able to do their office to carry them, as they would do nothing, so now they can do nothing that is good, they are unfit to live being good for nothing, and most unfit to dye; and as they are like Hogs, always desiring their Swill, so they are fit for no other society; they are Swine, and like *Ulysses's* men desire no other happiness, they think there is no Heaven but in their filthy Swinish pleasure, no good-fellowship but amidst their Pots, no such delight on earth as to make each other Drunk, and no love like to this; and thus they live undesired, and die unlamented, except by those of their own fraternity, who if their means be spent, matter not to see each other hanged out of the way when they once come to be troublesome; if therefore you would not be troubled with those deformities of Body, and not only race out the Image of God, but also the Image of a Man, if you would not be pointed out in the Street for a Drunkard, and known by the Buttry door, Buttons upon your
Nose

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Nose and Face, if you would not be filled with diseases, and infirmities incident to this Vice, such as you are never like to be freed from while you live, if you would not make your self loathsome to God and Man, and unfit your self for any calling, occupation, or business whatsoever, if you would not disable your self to do any duty to God or Man, take heed of this filthy Vice; for this by the just Judgment of God, oft-times follows upon these lewd courses: tis not in vain the *Holy Ghost* pronounceth *Wo to him that riseth early in the morning that he may follow Strong Drink and continue till night, till wine exsteme him.* Some part of their Wo is in this life, but the greatest part is reserved for hereafter, yet most men are insensible of it, we may say of the *Sword* and *Drunkenness*, as the Women did of *Saul* and *David*, The *Sword* hath slain Thousands, but *Intemperance* Ten thousands.

Consid. 3. This filthy Swinish Sin of *Drunkenness*, for I know not how to give it a fitter epithet, doth not only take away the beauty of the Body, and fill it full with diseases as before I proved; but 'tis also the Grave to bury the good name, where it will for ever rot, and stink in the Nostrils of God and good men, and makes it go out in a stinking snuff. *A good name* (saith *Solomon*) *is rather to be chosen than great riches*, Prov. 22. 1. and indeed cannot be purchased with Gold, many men that have purchased great Estates could not purchase a good Name.

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Name. Now the *Drunkard*, a right Prodigal, sells his name as cheap as *Esau* did his Birth-right, for a little Drink, as *Lycimachus* did his Kingdom for a draught of Water, yea, and that when he hath enough before, and brings an *Odium* upon himself which he can never blot out; for as a good Name may continue when Riches are gone, so this blot lies upon him when his Drink is gone, *A good name is better than precious Ointment*, Eccl. 7. 1. It comforts the Heart, with the Smell it holds up the Head, and cheers the Heart, and leaves a good favour behind it; 'tis durable and preserves from putrification, when the name of the wicked shall rot, it smells sweet when the other goes out in a snuff; the Righteous shall be had in everlasting remembrance, but the other are either buried in Oblivion or remembered to their shame, this filthy Vice rots the Name that 'tis never remembered but with obloquie; when mention is made of *Heliogabalus*, *Sardanapalus*, and such beastly Belly-gods, with what contempt do we speak of them? *Tiberius* was in scorn called *Biberius* for his excessive Drinking; this one bad one drowns all other good parts in a Man; is it not the constant language of Men when they see a *Drunkard*, yonder goes a Toss-pot, a Swill-bowl, a Drunken Swine, a Belly-god, do you see how he reels? how he vomits? it would turn a mans Stomach to see him, here lies the Cloak, there the Hat, there the Swine lies sleeping, snorting, wallowing in his

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his Vomit more fit for the Dunghil than the House, for the Company of Swine than Men; and when he is dead this may be his *Epitaph*, *Here lies one that made his Gut his God, and Drinking Healths was his greatest Devotion, he was his own Executor, he lived undesired, and died unlamented*: and indeed, no wise man will willingly be seen in his Company, for as 'tis a blemish to keep company with a *Whore*, so 'tis with a *Drunkard*; *He that keepeth company with a riotous person shameth his Father*, Prov. 28. 7. Yea, they shame themselves, and many get a Blot not easily removed; these men are like the *Locusts*, all belly from head to tail, and make little use of the rest of their Body. In the Fable where the Hands and the Feet and other parts that complained of the Belly for devouring all, and doing nothing, denyed it food, whereupon the whole Body faints, &c. This shews their ignorance, for there the Belly contributes to each part for their sustentation, but if ever there be reason, it is certainly the other parts has reason, has here cause to complain of the Belly; for it robs the Back and other parts, and devours all, and fills the Body with loathsome diseases: 'Tis Fabled the Giant *Briareus* had an hundred Hands, and fifty Bellies, but some men have one Belly would devour as much as an hundred Hands can get, and commonly the greatest *Bouzers* are the greatest *Buzzards* and are fit for nothing but to Drink: These not only shame, but undo

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their

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their Families, Friends, Children, and Relations, and are a shame to the place they are bred, to the Church and Nation where they live; they are (as one saith) the Devils eldest Sons, and therefore when they come to their Inheritance in Hell, they will be sure of a double Portion: they bring much Grist to his Mill, and have done their Father much Service, and may expect good Wages; some of them have been well educated, received many Talents, have Learning, Parts, Gifts, and Endowments, which they have not only lost, but obliterated Reason it self, and God hath deprived them of those Talents, and bestowed them on others, and will condemn them to utter darkness, *Mat. 25. 28, &c.* And whenever they die, they shall leave a stink behind them, for did you ever find a sweet savour proceed from a putrified member. If therefore you would preserve a good name, and merit a good report among the wisest, soberest, most serious persons, take heed of this odious sin which certainly will brand you with Infamy, and load you with obloquy and disgrace.

Confid. 4. As this Sin doth deform the Body, and blemish the Name, so it also debauches the Soul, and inclines it to all manner of wickedness, for what Sin is so odious, that a *Drunkard* in his cups will refuse to do, when the Drink is in, the Wit is out, and when he is heated in his Drink, he is Pot-valiant, and will prove the Devils Champion, and undertake
any

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any enterprize : we have known, or heard it at at least, when in Drink some have killed their Fathers and Mothers, ravished their Sisters, murdered their best Friends, and nearest Relations, and do we not daily see, though not Perhaps every individual *Drunkard*, they are commonly great Swearers, Blasphemers, flying out in their Cups at the very Face of God, are they not usually great Liars, ribald filthy obscene speakers, quarrellers fighters reproachers, and what not? what service soever the Devil hath for them to do, they are prest to do it, though he sets them about the most dangerous unreasonable work in the World, and the basest drudgery; the *Taverns* and *Alehouses* are the Devils Schools, where his Language of Hell is taught, and his Shop, where men are trained up in his work, and commonly out of Hell you shall scarce hear any speak his Language more naturally, then there : for here commonly are some old artists provided to instruct the rest in this Devilish art of Hellish Rhetorick, and to discourse here of Religion, Holiness, and the Power of Godliness, seems as unfutable and unsafe as to discourse of the *Protestant Principles* before the *Spanish Inquisitors*, or the Conclave of *Cardinals*, yea some are ready to quarrel that man that names God except in an Oath, or vain speech, as one that comes to torment them before the time, and comes on purpose to spoil their sport. Now what pleasure

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can a man take in such Company? *Solomon* adviseth, *Prov. 22. 24, 25. Make no friendship with an angry man, and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy Soul:* And the like reason holds here among debauched sinners, where never good can be learned, many times evil, *he that toucheth Pitch shall be defiled*, and he that meddles with a wicked man gets himself a blot, he that danceth among the Devils Lime-twigs is commonly snared in them. The *Drunkards* are Leperous persons, no clean person should associate himself with them, they have a Plague-Sore upon them, and we may well fear the Infection. Man is an imitable Creature, and like the *Camelion* apt to change with the Company, and like Drink apt to smell of the Cask, and this Sin is as Infectious as the Plague it self, and more dangerous; that only kills the the Body, this Soul and Body, their acts usually increase the habits, and at last bring it to a Custom, and Custom is a second Nature, and after a while that Sin which-at first men stumble at, at last 'tis as easy as Water to run down the Chanel, 'tis a sure signe of an ungracious Heart to delight in wicked Company, *Noscitur ex comite qui non dignoscitur ex se.* What *Solomon* speaks by way of caution concerning the Whorish Woman, may be applied here, *Prov. 5. 8. Remove thy way far from her, come not nigh to the door of her House;* this would be safe in this

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this case, he that would not be burnt must dread the Fire, he that would not hear the Bell must not meddle with the Roap, to venture upon the Temptation, and then to Pray *lead us not into Temptation*, is like him that puts his Finger into the fire and Prayes that it may not be burnt, or leaps into the Sea wilfully, and prays against drowning; custom in Sin boldens a man, hardens his Heart, and fears his Conscience: at first a man deals by Sin, as the Fox in the Fable with the Lion, at first he is terrified, the next time a little bolder, afterward approaches nearer and discourses him, the application is easy, *He that walks in the council of the Ungodly, will e're long stand in the way of Sinners, yea and sit in the seat of the Scornful*, Psal. 1. 1. In those societies you can hardly choose but hear some mock, or scorn blurted against the Power of Godliness, which methinks should favour ill-with a Gracious Heart, yea with an ingracious man, and spoil all his mirth; strict Holiness must needs be censured, at least for needless scrupulosity; or how can persons satisfy themselves in their debauched practices; at first it may be, such discourse may trouble them, having drunk in other Principles, but in time this will wear off, and down well enough, and at last become natural, and the throat of your Conscience wide enough to swallow these Gudgeons without straining, and in process of time a Camel will not choak you, I have read of some and heard of one in our times that

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by little and little inured themselves to eat poison; and at last Spiders, Toads, and such like would serve them for food: some men at first feared an Oath, but by little and little learnt to swear little Oaths, or something like Oaths at first, and afterwards the greatest would down without chewing, till they come to this, they scarce knew when they swore, it was so usual as in some distempers the Excrements pass from them without their knowledg. *Joseph* in *Pharaoh's* Court learnt to Swear *By the life of Pharaoh*: probably he would have scrupled it when under his Fathers tuition. And is it any wonder if men learn worse words in a worse School? many men amongst us have taken such a cursed habit of Swearing and Cursing, that if the Law were duly executed, all their Estates would not pay their Mulcts; they deal with Christ as a Kernel of Hounds do with an Hare, pluck him to pieces, wound and tear him, what in them lies, limbmeale, neither his Blood, nor his Wounds, nor his Head, nor his Heart, nor any other part shall escape, and they even dare Vengeance it self, to punish them; like Mad-Dogs they bite and snatch at all, and would make all as mad as themselves, and is this company to be desired by a civil man, and in their quarrelling also and contentions, which is not unusual upon the Ale-bench, they are like Fire-brands ready to kindle one another, not only Swearing and Railing but also fighting, Quarreling and Murder it self is the effect of

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Drunkenness, but perhaps you will say you are not guilty of Swearing, Cursing, Quarrelling, and such like, but 'tis almost impossible you should be otherwise; how can you discourse them but in their own Language, and I fear I have some grounds for my fear that you have lost some degrees of Innocency, and cannot wash your hands from these transgressions: but suppose you are not actually guilty, are you not accessory to the Oaths and Curses which you do not reprove? and that you do not reprove them is evident, by their delight in your Company. Can you hear the name of God Blasphemed, his Children abused, strict Holiness which is Gods Image derided, and hold your Peace? and testify not your dislike, doubtless you make their Sins your own by connivance; were there true Love to God, to his Word, his ways, his Image, his People, you would have something to say in their behalf, or break off society with Gods deadly Enemies, their Sin will be laid at your door: Can you hear your Pot-valiant Companions Blaspheme God, and have nothing to say in his Cause? Can an ingenious Child here his Father abused and hold his Peace? many in their Cups are like the *Thracians* when it Thunders and Lightens, they shoot up their Arrows towards Heaven, that by this means they may bring God to a more reasonable Composition; many when they cannot speak sense can speak Blasphemy, and when they cannot speak Reason can speak

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Treason, and can you wipe your Mouth and say you have not offended? and all this is nothing to you when it is daily done in your company, and are not you guilty of the many Acts of *Drunkenness*? if not of your self, of others, when you Drink and Pledge their Healths which is the Devils Shooinghorn, to draw on *Drunkards*, yea perhaps force others to take a greater proportion of Drink than they can bear, do you really think God gave his Creatures to be thus abused? Read *Hab. 2. 14, &c. Wo to him that giveth his Neighbour Drink, and putteth the Bottle to him, and maketh him Drunk that he may look upon his nakedness, &c.* If you do the Work you are like to have the Wages, many an Health drunk on Earth that will be pledged in Hell, if you would not debauch your Soul, and be guilty of these and other Sins which are the usual Fruits of this filthy Vice, beware of it betimes.

Consid. 5. This Sin of *Drunkenness* among other flagitious crimes is a great promoter of that filthy Sin of *Adultery*, which lays a man open to the righteous Judgments of the great God, *Whoremongers and Adulterers God will judg,* Heb. 13. 3. It was the judgment of some of the Ancient Fathers, and that not without reason, that a *Drunkard* could not be Chast, for he that breaks the hedg of Gods Law, what can hold him? If a Divine Precept cannot restrain him, but for the love of a Cup of Drink he will be a transgressor; who can think but if

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if the Devil mend his Wages, he will mend his Work; or when a Man or Woman hath no more reason than a Beast, why should they not act as Beasts? Without distinctions of persons, here commonly are neither temptations, provocations, opportunities, nor importunities wanting, and if the fear of God be absent, and how can that be present where the wilful breach of his Laws are daily acted, what can restrain them? *Venter non habet Aures.* He that will break one Command knowingly, what should restrain him from the breach of another, which Nature doth every way as much incline men to? That Man or Woman that is not Abstemious, I cannot see any great grounds to believe they are Continent; *Lot in Sodom* though he doubtless had many provocations, and temptations to Lust, and many examples of this nature, yet could withstand them, *And his righteous Soul was vexed with the unclean conversations of the wicked Sodomites*, 2 Pet. 2. 7, 8. but too much Wine lost the reins of Reason, and he became a brute, and committed Incest with both his own Daughters: had not *David* believed that Wine was a provoker of Lust, he never had tempted *Uriah* with it to provoke him to go home to his Wife to cover his Adultery, *Rioting and Drunkenness* precedes *Chambering and Wantonness*, Rom. 13. 13. *The first evil* (saith *Ambrose*) *of Drunkenness is the hazzard of Chastity*, and truly those that will be perswaded to be Drunk, I think 'tis no great business to perswade them

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to Adultery also, for as a filthy Lake is full of Frogs though no Fish can live in it, so the *Drunkards* Heart is full of Lust though no Grace can thrive there. *Bacchus* is the Pander to *Venus*, and Wine is the Fuel to heat the Oven; when the Belly is full of Wine the Heart is full of Lust: *They are* (saith the Prophet) *hot as an Oven*, *Hos. 7. 7.* *Sine Cerere & Baccho friget Venus.* When the Fuel is withdrawn the Fire ceaseth. 'Tis Solomon's Council, *Prov. 23. 31, &c.* *Look not upon the Wine when it is red, when it giveth its colour in the Cup, when it moveth it self aright. (and why so?) At the last it biteth like a Serpent, and stingeth like an Adder. (why what is the event?) Thine eyes shall behold strange women, and thy lips shall utter perverse things: This is the Danger, this is the Sting, Venter astuans (saith Jerome) spumat in libidinem. Drunkenness is the Gallery that leads to Letchery, Vina parant animos Venere,* saith another. When men are heated with Strong Drink they are like to hot Iron, the Devil which is the Smith with his Hammer of Temptation, may forge them into any shape; they are then like Wax softened, they will take any impression, they are then like Paper, you may write what you will upon it, or make what blot you please, and the Devil is apt to write his own name upon them, and to draw a Conveyance to pass over their Souls to him, *Jer. 5. 7, 8, 9.* *When I had sed them to the full they then committed adultery, and assembled themselves by heaps into Harlots houses.*

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houses. They were as fed horses in the morning, every one neighing after his neighbours Wife. Shall not I visit for these things, saith the Lord, and shall not my Soul be avenged on such a nation as this. That heat which is got in the Tavern is oft cool'd in the Brothel-house; the Blood heated by Bacchus is cool'd by Venus: Chastity seldom sleeps in a Drunkards bed, neither doth Virtue lodg with so foul a Swine. Venus as 'tis Fabled was ingendred of the Froth of the Sea, and Venery is produced by the fumes of Strong drink. The Devils office is not to quench Fire but kindle it, he kindles the Fire of Lust by the Fire of Drunkenness, and the Fire of Hell with both; experience proves this point, for since Drunkenness came so much in fashion, Adultery is not ashamed to shew its head; when the one was driven into corners, the other was ashamed to be seen, but now men hang out rotten fruit in the sight of the Sun, and declare their Sin as Sodom and hide it not; men are not ashamed to be seen reeling in the Street, vomiting in the Market-place, or place of Judicature, and with Zimri to bring their Whores to the Tent door before the People, or with Absolom spread a Tent on the top of the House that all may take notice of it, But what will they do in the end thereof? Now they assemble themselves by troops in the Harlots houses, but it will be bitter in the latter end. Wicked men and seducers wax worse and worse, deceiving and being deceived: Those that heretofore were
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ashamed to be seen in an *Alchouse*, much more in a *Whore-house*, now make it their Glory; They glory in their shame, and are ashamed of their Glory; that River of wickedness which at at first was fordable now overfloweth the banks, and knows no bottom. *Jer. 6. 15. Were they ashamed when they had committed abomination, nay they were not at all ashamed, neither could they blush, therefore they shall fall among them that fall, &c.* When sin creeps into corners there is some hopes it will not be charged upon the Nation, but when it becomes brazen-faced, and braves Authority it self, and sends challenges to Heaven 'tis ripe for judgment: a beautiful Harlot is one of the Devils Lime-twigs to catch Fools, which he layes with great success, which brings much Grist to his Mill, and much advantage to his Trade; she like the *Cackatrice* kills with her looks, but those that are deluded by her, shall one day wish they had been blind before they had seen her; I cannot accuse all *Drunkards* of Whoredom, but of all Men and Women I should the most suspect them, for those that have thrown off the reins of Reason, I know not what should rule them, those that break the Cords of Gods Law I know not with what they should be tied, those that are false to God I know not what should make them true to a yokefellow, those that fear not to Blaspheme his Name, abuse his Creatures, undo their Families, their Wives and Children, venture upon the wrath of God, the loss of the

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the Soul, the loss of Heaven, and the pains of Hell, and all for a little Swinish Pleasure in Drink what should hinder them from *Adultery*? if they imagin it will bring them as much or more Pleasure than it, what should keep them in awe? not the Law of God, not Conscience of Sin, not fear of Hell, or hopes of Heaven, for all these could not hold them before. Solomon tells us, *Wine is a mocker, strong Drink is raging, and he that is overtaken with it is not wise.* Prov. 20. 1. *Whoredom, Wine, and new Wine take away the heart,* Hof. 4. 11. *For a Whore is a deep ditch, and a strange woman is a narrow pit: She also lieth in wait as for a prey, and increaseth the transgressors among men,* Prov. 23. 27, 28. But there are some that affect the name of *Roaring Boys*, which without Gods mercy will retain the name for ever. If God hath preserved you from this filthy Vice, this Soul-damning Sin of *Adultery*, bless God *For it leads to the Chambers of Death,* Prov. 7. 27. *The Harlots house is the way to Hell, going down to the Chambers of Death,* 1 Cor. 6. 9, 10. and if you would be preserved from this Sin, which will lead you as an Ox to the slaughter, and as a Fool to the correction of the Stocks, Prov. 7. 22, take heed of this Sin of *Drunkenness*, which is the readiest road to it, fly from it as from the face of a Serpent.

Consul. 6. This filthy nasty Sin of *Drunkenness* destroys the Estate, ruins the Family, beggars the Posterity, and exposes them to want
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and poverty, and should you invent a way to ruin your self, and family, you can scarcely pitch upon any surer and more certain way than this is: Scripture Reason, and daily experience prove this so evidently and fully, that it cannot be denied, *He that loveth pleasure shall be a poor man, and he that loveth Wine and Oyl shall not be rich, Prov. 23. 20, 21. Be not amongst Wine-bibbers, amongst riotous eaters of flesh, for the Drunkard and the Glutton shall come to poverty, and drowsiness shall clothe a man with rags,* and the experience of all ages, of all Nations, of all Cities, Towns, Countries, and Villages, are undeniable arguments to prove this; and save me a labour to speak much of it; few but can evidence this truth by experience: How many ancient Families in our times and in our Neighbourhood, have by *Drunkenness* been everted and overthrown? nay, where do you see one that is much addicted to this vice, but there is a sensible decay in his Estate? perhaps there may be some that have large Revenues coming in, left them by their Predecessors, whose Estates are not quickly perceived to moulder away; but doubtless there is a Worm eating at the root of this *Goard*, that in time will make it wither; God will blow upon it, and a secret curse of God will dry up this their *Euphrates*; many have turned Houses, Livings, Lordships, down their throats, and many of the great ones that have Thousands *per annum*, cannot keep both ends together

ther, and no wonder when Gods Laws are violated, that nothing they do prospers: there are many men (as one saith) drink God out of their Hearts, Health out of their Bodies, Wit out of their Heads, and Money out of their Purfès, the Ale out of the Barrels, Wives and Children out of doors, the Land out of quiet, and Plenty out of the Nation, and when all is done they have nothing to shew for it but some Buttery door Buttons, a red firey measles pimpled Nose and Face, a diseased, drop-sical, gouty, deformed Body, and a Leprous Soul, and do procure such an insatiable thirst that can never be satisfied, the more they drink the more they may, as *Solomon* saith, *He that loves Silver shall not be satisfied with Silver*; so he that loves Strong Drink will never think he hath enough, they drink not only the poors part, for which they shall be called e're long to a strict account, they being Gods stewards, to give them their meat in due season, *Mat. 24. 45, &c.* but these gormundizing wretches devour also their Childrens Portion, even that which was left them by their Predecessors, expose them to want and beggery, how many poor Children had been better if they had never seen such Parents? How many Wives and Children lie weeping and wailing, and wringing their hands at home, not having Bread to eat, or Cloathing to put on, when their Prodigal Husbands, or Fathers are merry enough amidst their Cups, and Queans, devouring that
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which should sustain them, but these will prove bitterness in the latter end, and God will make them vomit up those sweet morsels they so greedily swallowed; see the Doom of such Offenders, *Matth. 24. 49, &c.* Many a poor Labourer that hath but from hand to mouth, and with his work can scarcely maintain his Children with Bread, yet is so addicted to this bewitching Vice, or so won upon by cursed company, that oft-times he spends in a day what should maintain his Family a week, and so expose them either to Begging, Stealing, or Starving, and many spend that in youth, should maintain them when they are old, sell their Estates, ruin themselves, and if the Parish make not provision, either Beg or Steal, and oft end their dayes in Prison or on the Gallows. There are many that fear poverty more than Hell, and think that the greatest argument against *Drunkenness*, which yet is to be feared, are like to have the one in earnest of the other, for neither Poverty, nor Hell can make them leave this Beastly Sin; God will give such something in hand, and the Devil will pay them the rest of their wages, and those that keep such men company get a blot to their own Souls, *Prov. 21. 17.* *Noah* got nothing amongst the luxurious old World, nor *Lot*, in intemperat *Sodom*. The *Prodigal* spent his Substance with riotous living, *Luk. 15. 13.* and there are many *Prodigals* in our age, there are many that like *Livins* are their own Executors, and
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may boast as they did that left their Heirs nothing *Præter Cælum & Cœnum*, the Air to breath in, and the Ground to tread upon. Some drink the Cloth off their Backs, the Money out of their Purses, the Beds whereon they lie, and the Houses wherein they live. Oh the bottomless Gulf of a devouring Throat! which like the *Horseleech* cries *give, give*, and can never be satisfied, or like Hell that never saith it is enough; these men fall oft-times from Luxury to Beggery, from Beggery to Thievery, and from thence to the Halter; from the *Tavern* to *Tyburn*, from the *Alehouse* to the *Gal-lows*: I need not give you examples of this kind, every place is full, yea too full, you cannot open your eyes but you must see them, and in them foresee what is like to be your condition, if you follow such courses; like Sins will bring like Judgments. Now therefore if you would avoid this certain mischief which unavoidably will follow this wicked Vice, the ruin of your estate, the undoing of your Wife and little Children, exposing them to those Miseries that Want and Beggery are attended with, if you would not undo your self, and your Posterity, and bury your Family in the ashes of ignominy: If you would keep your your self out of Debt and Danger, out of Prisons and Fetters; if you would not procure the Wrath of God, and force him to cut you off by some untimely death, or the Curses of a ruined Family; if you would not procure

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the grief of your Friends, and the scorn of your Enemies, leave off these courses betime, and break off your sinful society, which are the Cords of Vanity with which the Devil draws you on in his service, and by Custom they will be Cart-ropes to ty you faster to him, and lead you after him to Hell it self.

Consid. 7. Drunkenness unfits a man for any Calling, Place, or Office in Church or *Commonwealth*, for any imployment, vocation, or business whatsoever, for any duty either to God or man, either to our general or particular calling, and consequently it renders a man an useless, unserviceable, unprofitable burthen of the Earth, and like *Salt* that hath lost its favour, thenceforth good for nothing but to be trodden under foot, or to be cast off; or like a rotten member to be cut off and not cherished, lest it infect the other also. The ancient *Romans* commanded such should be banished, lest by their ill example they should infect those that were sound: such as these have a Plaguefore running upon them, and are not fit for human society; they are Leperous persons and ought not to come into the Camp amongst the clean. Whatever Calling, whatever Place, whatever Office they are in; they are still bringing dishonour to God, and grist to the Devils Mill, when they are put into the Magistracy they do abundance of mischief. *Prov. 29. 2. When the righteous are in authority the People rejoyce, but when the wicked bear rule the People mourn,* these men

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men make sad the hearts of those whom the Lord would not have made sad, and strengthen the hands of the wicked: for how can they execute Judgment and Justice when they themselves are void of Reason, or how can they punish Offenders, when they themselves are chief in the transgression? or, how can they take Gods part when they themselves are his sworn Enemies? or hinder the Devils work which they design to promote? *Prov. 31. 4. It is not for Kings O Lemuel to drink Wine, nor Princes Strong Drink, lest they drink and forget the Law, and pervert the Judgment of the Afflicted.* Many crack their Brains with drinking, as Swine do their Bellies, and are thenceforth good for nothing. But men are but so much the worse, by how much the better they should be: It was said of *Bonofus* the Emperour, that he was born, *non ut Vivat sed ut Bibat*, Not to Live but to Drink, and when he was overcome in Drinking by *Probus*, he hanged himself, and it was said of him, *There hangs a Tankard, not a man.* *Eph. 5. 18, Be not drunk with Wine wherein is excess, but be ye filled with the Spirit,* intimating all excessive Drinking is downright *Drunkenness*; those that rule according to Law, should live according to Law, otherwise they throw down with the one hand what they build with the other, and do more hurt by their Example than they do good by their Office: Did you ever see a Swearer, Drunkard, or Debauchr Fellow, Stockt, Whipt, or punished by

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a Drunken Magistrate? If the Devil can get such into Office, he need not fear but his Work will be done: and as he is unfit for the Magistracy, so for the Ministry, and much more unfit; If he be not a fit guide for the Body, much less for the Soul, they stray themselves and therefore are unfit to be others guides. *Isa. 28. 7. They have erred through Wine, and through Strong Drink are gone out of the way, the Priests and the Prophets have erred through Strong Drink, they are swallowed up of Wine. Hos. 4. 11. Whoredom, Wine, and new Wine take away the Heart.* One Lust calls upon another, as one Souldier doth upon another in Fighting, or as those did, *2 King. 3. 23. Now therefore Moab to the spoil.* Solomon joineth giving the Heart to Wine, and giving it to folly both together, *Eccles. 2. 3.* and commonly those that serve one of these Masters, serve the other also; and this is thought by some to be the beginning of Solomons Apostacy. Drunkennes in a Minister, is no less unseemly than in a Magistrate, and 'tis severely forbidden in both; God absolutely forbids any Priest to drink *Wine*, or *Strong Drink* in their approaches, and addresses unto him, *Lev. 10. 9. Ezek. 44. 21.* There are none more affected than such as those that will be Drunk with them for company, *If they will, saith God, Prophecy of Wine and Strong Drink these shall be the Prophets for them, Mic. 2. 11.* yea God complains of such, *Isa. 56. 12. Come say they, we will fetch Wine, and we will fill our selves*

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selves with strong Drink, and to morrow shall be as this day, and much more abundant. Esa. 56.12. But a Wo is pronounced against such, Isa. 28.1. Wo unto the Crown of Pride, to the Drunkards of Ephraim, and Christ gives his Disciples a Caution, and doubtless not without need, and if they needed who doth not? Luke 21. 34. Take heed lest at any time your hearts be overcharged with surfeting, and Drunkenness, and the cares of this World, and that day come upon you at unawares. The best of us have Corruptions within, which if watered with Temptations without, will produce this as well as other Sins. Tit. 1. 7. A Bishop must be blameless, the Steward of God, not selfwilled, not soon angry, not given to Wine, &c. And indeed how is that man fit to rule the Church that cannot rule his own Family, nay his own appetite? or can he be a guide, that goes himself so far out of the way? or how can any man void of Reason rule his Chidren, Servants, or any under his charge, when he is made a Beast and Drink rules him? Nay, what calling is that man fit for in this condition? for in every calling there is some labour or some care, or some thing or other requisite, which a Drunken man is unfit for. Now if the Devil can get such as these in Office, especially in the Magistracy or Ministry, (and he will do it if his own wit, or his Instruments Interest can do it) what a deal of service do they do him? Court fashions spread themselves over the Countrey; what an influ-

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ence had the Kings of *Israel* and *Judah* over the People, as they were wicked, or as they were good, so reformation, or deformation was promoted: when Rulers themselves are wicked they are a shelter to impiety, and terror to good works: yea, what Duty either to God or Man, is a *Drunkard* fit for? what can he do? can he Pray? Alas he cannot speak! or at least speak sense or Reason, and suppose he could, How loathsome do you think such a Prayer would be to God, that is performed, that is accompanied with belching and vomiting? What will he Pray for? for the Pardon of that Sin he never intends to leave, and for those Graces he never intends to act or exercise, or can he hear, or read, or meditate? Alas his condition suffers it not! *His Heart is made sick with Bottles of Wine*, *Hos. 7. 5.* The like we may say of any Duty, or Office to God or Man, or any Employment for his own good, and the good of others; therefore I may well say of him, he is an unuseful and unprofitable Creature, good for nothing but to do just like *Pharaohs* lean Kine, that eat up the fat ones; they devour what should keep others; If therefore now you would not be disabled, for any business, for your self or others, for any Calling or Business, for any employment in the *Commonwealth*; nay, for any Duty to God or Man, in your general or particular Calling, if you would not be rendered useless, worthless, and unprofitable, if you would not live

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live meerly like a Drone, good for nothing but to devour, to fill and empty, if you would not live undesired, and die unlamented, take heed of this Swinish Sin which will certainly thus render you useless.

Confid. 8. As *Drunkenness* unfits a man to live, so it unfits a man to die, and Wo to that man that is neither fit to live nor to die, and yet oft-times it hastens his Death, and puts a Period to his Life; and unhappy is that man whom the World is weary of; and Heaven disclames. What is said of the Bloody and deceitful men, may well be said of the *Drunkard*, *He doth not live out half his days*. Many of our *Gallants*, or *Roaring-Boys*, (as they stile themselves) are cut off in the flower of their age, in the prime of their youth, while their bones are full of marrow, and when they end their Roaring on Earth, it is to be feared they sing the second part in Hell: many by Drinking other mens Healths lose their own, yea oft-times Life and all; a Hellish custom hatched there, invented by the Devil as a Shooinghorn to *Drunkenness*, and Excess, and as some of the Fathers write, A Custom derived from the *Pagans* and *Infidels* to us, and was in use amongst them, and was a *Drink-Offering* Sacrificed on their Knees to their Dunghil-Deities, to the Devil himself, as part of that Service, Homage, Worship, Devotion, Fealty they paid to him: and the Devils seem unwilling that this Ceremony should be left off, or any circumstance

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thereunto belonging, it must be upon their Knees, and sometimes attended with the breaking of the Glasses, burning of their Hats, Coats, or other Garments, &c. What prodigious madness, Hellish folly is this? and to make the Sacrifice compleat, it must be powdered or salted with horrid Blasphemies, Damnings, and Ramings, as if they had been in Hell to learn the the exact language of the Devil and the damned; and tis to be feared, that many drink Healths of Damnation here, that they shall be pledging in Hell to all eternity: for God is more dishonoured, the Creatures more abused, and devoured, the Devil more obeyed, served, and adored by this, than almost any other Sin. Their Healths are oft-times made to great men, whom they adore, making Gods of them, and Beasts of themselves; and hence many times grow quarrels, strifes, debates, fightings, stab-bings, and death it self: yea, I suppose there are more Drunken quarrels occasioned by their Healths than by any other thing whatsoever, (*Whores excepted* :) sometimes they challenge the Field, sometimes they give each other the lye, and the stab, and oft-times comes to bloodshed; for when the Drink is in the Wit is out, and the greatest friends in a moment prove the greatest enemies, and those that even now professed the greatest amity, suddenly shew the greatest enmity, and sheath their Swords in each others Bowels, as we read, *Alexander* in his Drink killed his dear friend *Clitus*, only for dis-

disallowing his profuse Healths, and had he been suffered would afterwards have killed himself; and it was not long before he and thirty five more of his consorts killed themselves by immoderate Drinking at one time, and forty of his Companions at another. But we need not look far for Examples, our own Age, our own Nation, our own Neighbourhood yields us too many: how many of our Gallants, and youthful Gentlemen, within a few years, and a few miles have caught their death by their excessive Drinking, and died of Surfeits: almost every Parish, Town, and Hamlet, may afford examples of some that have come to an untimely end this way, either in their Drink killing one another, and so come to the Gallows, or breaking their necks, drowning, burning, scalding, and some such accident, or by Surfets, Feavors, Gouts, Dropsies, or some dangerous incurable Disease gotten this way, which puts a period to their Lives, and Drinking: or that by this means run into Misery, Danger, Debt, Poverty, and dye on a Dunghil, in a Barn, &c. for want of sustenance; or end their days in Prison: these and such like are the fruits and effects of this filthy Sin; this Sin is as one calls it, *A flattering Devil, a sweet Poison, the bane of virtue, the Mother of vice, voluntary madness, the Author of quarrels, contentions, strife, and debate.* The Drunkard's heart is a fit receptacle for all Vice, for as Frogs live and thrive in a filthy lake, a stinking ditch where no Fish can abide,

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so Vices are nourished here, but no Virtue can live but is poisoned. When the old World could not overcome *Noah*, this filthy Sin did; this sets it self against the Law of God, of Grace, of Nature, and of Nations, 'tis the grief of Friends, the scorn of Enemies, the ruin of Families; it opens Hell, and shuts Heaven Gares against us. The Soul where this filthy Pesterous weed grows, is like that which was sowed with Salt, it became baren to every thing that was good. The Graces of the Spirit of God cannot abide to dwell in such a nasty House, or to lodg with such a filthy Bedfellow, for as Smoke drives away Bees, so Drunkenness drives away the Spirit of God, all holy desires, and good resolutions, and quencheth all holy motions, and is as water to the Fire, extinguishing all hopeful beginnings, 'tis like the *Mare mortuum* wherein no good Fish can live; and therefore if you would not be accessary to your own death, both of Body and Soul, if you will not run the hazard of a sudden or violent, or untimely death, or fil your bodies with Surfets, Feavors, Gouts, Dropsies, &c. by intemperance; take heed in time of this filthy Sin for these are the natural Products of it, and God doth usually witness against it by such judgments as these.

Confid. 9. Consider the horrible Judgments which God the righteous Jugg hath brought upon offenders in this kind. In the time of the Law as we may see, *Deut. 21. 18, 19, 20.*

God

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God commanded, If a Father had a Son that was a Glutton or a Drunkard, and upon reproof and correction would not amend, the Father of that Son should bring him out to the Elders of the City, and they should stone him: Now if Magistrates are negligent of their Duty, and will not punish this Sin according to its demerits and if the Ecclesiastical Courts take little notice of it, then God is forced to take the Sword in his own hand, and cut off the putrified member, and though he be slow, yet many times he strikes home, nay he doth not spare his own people, yet he lets them bleed as a Physician, not as an Executioner. As for the other, though he reserves many till the general Assizes, to have their doom, yet some he hangs up in Chains, *that others may bear, and fear, and do no more so wickedly.* Noah though a good man, and escaping the pollutions of the old World, was after tainted with this Sin; God suffered him to uncover his nakedness, and to be a laughingstock to his own Son, who by this means entailed the curse to him and his Posterity, and the generation then to come had cause to bewail the act. Righteous Lot, whose righteous Soul was vexed with the unclean conversation of the wicked Sodomites, fell through this Sin to that of Incest, for this seldom goes alone, and became the Father of the Moabites and Ammonites, two cursed generations, haters of God and his People, which had he lived to see would have been

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been a further trouble to him. My intention is not in reciting these examples, to rank them amongst *Drunkards*, or confer that odious name upon them; for 'tis not our bare simple act deserves, or can fasten such an imputation upon them; A godly man by the subtilty of Satan's temptations, and the prevalency of corruptions, or inadvertency, not knowing the nature of *Wine* (as it may be imagined of *Noah*, if not of the other) may fall in the Sin, but there is difference between a Sheep falling in a foul way, which riseth again, shakes himself, and takes better heed, and a Swine that wittingly, willingly and delightfully wallows in the mire: A Godly man through imprudence, or want of heed may have a fall, and lose some degrees of innocency which is great cause of shame and Sorrow, but those that make it their Trade and daily practice, best deserve the name. But Gods dealing with others is more severe, *Elah* the King of *Israel* drinking himself Drunk in his Steward's House, was killed by *Zimri* his own Servant, a sad death, especially at such a time when he was most unfit to dye; the like had befallen *Nabal* in his Drunkenness, had not wise *Abigail* prevented it, and when he heard the danger he was in, his heart became as a stone within him, and he died, 1 *Sam.* 25. 36, &c. *Amnon* one of holy *Dauids* ungracious Sons, who before had ravished his Sister *Tamar*, and when his heart was merry with Wine, was slain by the Command of his

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his Brother *Abfalon*, 2 *Sam.* 13. 28. *Benhadad* and the thirty two Kings that were with him being all Drunk, a sad example to their Servants, had his mighty Army defeated by a handful of *Ahabs* men, and hardly escaped with his life. *Belfazzar* carousing Wine with his Wives and Concubines in the Vessels of the Temple, had the Hand-writing sent by God upon the Wall, which foretold his ruin and destruction, which suddenly fell out accordingly. *Holofernes* in his Drink was killed by *Juderh*, and should we examine the Records of all ages, you may find God's terrible hand stretched out against men of this profession; some have grown so audacious as to drink Healths to the Devil himself, such a beast, or rather Monster was *Pope John the twelfth*, or as some reckon the *thirteenth*. A *Lincolnshire* man drinking a Health to the Devil fell down dead in the place; three more in *Germany* for the like offence were all found dead the next morning. In *Almain* in the year 1580, one drinking a Health to God, stretching his hand towards Heaven, with a cup of Wine, was dead in that posture, neither by strength could be removed, the other by the people was hanged on Gibbets before the door. I have heard also of some struck suddenly dead in the very act, some drowned, some scalded to death, some choaked with the Drink, some broke their necks, some lying in the way were slain by Carts, some in their Drink murdered their Parents, many that have caught sursets
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and died upon them, he that would read more examples of this nature, may find them in *Beard's Theatre of Gods Judgments*, and in *Mr. Clearks Treatise* upon the same subject, but the experience of our own times may spare us that labour; for who is so great a stranger in the neighbourhood he lives in, but may add examples of this nature? how oft do we hear and see men struck dead in the very act, or suddenly after with Surfeits, or otherwise were it but convenient, the time, the place, the persons names might be produced; and no man of discretion that takes any notice of Gods dealings in the world, but may add some experience which shews Gods hatred of this detestable Vice, for I think he hath not more eminently appeared against any Sin except it be against Atheism, Blasphemy, Adultery, or Persecution of the power of Godliness, than against this; If therefore you would not be guilty of your own death, and become the object of Gods infinite hatred, and dreadful Judgments: If you would not run violently upon your own destruction, and force God to cut you off as an unprofitable unuseful member, beware of this Sin, for doubtless 'tis the ready way to temporal and eternal death; and if death arrest you by such a Sergeant as this, your case is lamentable.

Consid. 10. But the greatest danger is yet behind, and that is the loss of the Soul, which is ten thousand times greater than the loss of life

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life, Skin for skin, and all that a man hath will he give for his life; yet the Soul is in more danger than it, and where this Sin is predominant, 'tis a sad sign of an ungracious heart, and that the wrath of God hangs over their heads, God pronounceth wo to such, and who then can speak peace, *Wo to the Crown of Pride the Drunkards of Ephraim: Wo to those that rise early to drink strong drink, and continue till night, till Wine enflame them. Wo to those that are mighty to drink Wine, and men of strength to mingle strong Drink. Wo to him that giveth his neighbour drink, and putteth the Bottle to him, and maketh him drunk.* Doth God speak in earnest or in jest? or can he, or will he make good his threatnings? If so, what a woful condition are Drunkards in? 'tis for this Sin that *Hell hath enlarged her self, and opened her mouth without measure, Isa. 5. 14.* These are the men *Whose end is destruction, whose God is their Belly, whose glory is their shame, who mind earthly things, Phil. 3. 19.* They Sacrifice to nothing else but the Creature, *Thus saith the Lord to such, drink and be drunken, and spew, and fall and never rise again,* this is spoken to those that make it their business to drink, and make others drunk also, *Jer. 25. 27.* These are plying the Devils work, and he is preparing them their wages, which he will pay them at the day. Those that now so profusely spend and waste Gods good Creatures given by him for an higher end, the time is coming, and will not be long,
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if Repentance prevent not, they will not be able to purchase *one drop of water to cool their tongues: Remember this all ye that forget God lest he tear you in pieces when there is none to deliver.* Without Repentance Hell will be your portion, and the place of your habitation, and endless, easeless, and remediless Torments are the wages which the Devil pays to his miserable Servants, for their most faithful service: see the doom of your elder Brother, *Matth. 24. 49. &c.* that neglecting the duty God required at his hands, to give his fellow-servants meat in due season, and doing the work the Devil enjoined him, in beating them, and eating and drinking with the Drunkards, *He was cut in sunder, and his portion appointed him with Hypocrites;* and that unfaithful unprofitable Servant, that hid his Talent in the earth *was cast out into utter darkness where shall be weeping and gnashing of teeth,* *Matth. 25. 30.* and if only those shall have the sentence of absolution at the last day; that have fed the hungry, clothed the naked, relieved the stranger, *&c. Mat. 25. 34, &c.* What will become of you that spend the poor's part, yea and pluck the very meat from the mouths of your Wives and Children, and make many others want meat by your extravagancies: you know not but some may this day be in Hell, tormented in those flames, for those very Sins which you occasioned them to commit and no doubt many more will be, which may be a sad reflexion upon your own heart

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heart. If God should give you repentance, this may be a Corasive to you, you help to destroy men, but cannot give repentance; but if you repent not, the blood of their souls will be required at your hand; and did you know the price of this blood you would beware. The time is coming a separation will be made between the precious and the vile; and though the Wheat and the Tares grow together, ere long they shall be separated; *the wheat shall be gathered into barns, but the tares shall be bundled up*; Swearers with Swearers and Drunkards with Drunkards, *and burnt with unquenchable fire.* Drunkenness is compared by some to Chain-shot, it sends men to Hell by clusters; some other sins to single Bullets, that kills but one at once. There are many that have knowledge enough in other things, and yet know not the way to Heaven; they can search Natures Garden from end to end, but cannot search their own hearts: they are well skill'd abroad, strangers at home. They are like the *Lamia*, a sort of Witches that were blind at home, quick-sighted abroad. They are skilled in all Courts but the Court of Conscience, but let them have never so much knowledge, they are really fools, to sell their souls to Satan for so low a value as a belly-full of Ale. They are worse than *Esaü*, that sold his birth-right for a Mess of Pottage; or a King I have read of, that lost his Kingdom for a Draught of Water. Can we imagine those are Christians, that can-

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not deny themselves in a Cup of Drink, when they have enough before. The first Lesson in Christs School is *Self-denial*, and if we deny not, forsake not Father, Mother, Wife, and Children, yea hate all and our own lives, we cannot be his Disciple. Can those men lay down their lives for Christ, that cannot deny their sensual Appetite? Was it ever known that a Debaucht Drunkard ever suffered for him? As Drink increaseth their Thirst, and the more they drink the more they may; so Drunkenness increaseth Hell-fire like Oyl, which will never be quenched. *The wages of sin is death, but the gift of God is eternal life*; Rom. 6. 23. Nay God tells us as plain as he can speak, that a Drunkard shall not go to Heaven, 1 Cor. 6. 9, 10. *Know you not that the unrighteous shall not inherit the kingdom of God; be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Man-kind, nor Thieves, nor Covetous, nor Drunkards; nor Revilers, nor Extortioners, shall inherit the Kingdom of God.* Gal. 10. 19, 20, 21. Now the works of the flesh are manifest, which are these, *Adultery, Fornication, Uncleanneſs, Lasciviousneſs, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresie, Envy, Murder, Drunkenness, Revilings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things, shall not inherit the Kingdom of God.* And I fear that most Drunkards are guilty of many of these:

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What now can you say for your selves, why this is not your portion? Do you think God is not just, will he speak one thing and do another; or is he not able to do as he saith; and that you shall go to Heaven notwithstanding? See what God saith to such, *Dent. 29. 19, &c.* *He that heareth the words of this Curse, and blesseth himself in his heart, saying, I shall have peace though I walk in the stubbornness of my heart, adding Drunkenness to Thirst, the anger of the Lord and his jealousie shall smoeke against that man; and all the Curses that are written in this Book shall lite upon him; and God shall blot out his name from under heaven.* However great Offenders in this life may escape temporal judgments, yet spiritual judgments, which are far more dangerous, feize upon them; blindness of mind, hardness of heart, fearedness of conscience, a reprobate sense, strong delusions, &c. and eternal judgments dog them at the heels; the Devil that now sets them on work, takes notice of their work, that he may not be behind with them with their wages: but what this wages is, the tongue of men nor angels cannot fully describe; for though the torments themselves are exquisite, yet the duration is an aggravation: though the pain of loss be inexpressible, and the pain of sense be insupportable, yet Eternity is unimaginable; and though the pain of sense be ten thousand times beyond our conceiving, yet the perpetuity of it will be the greatest torment, and the word *Never* will

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be a Hell in the midst of Hell. If the Drunkard were to suffer but a thousand years in Hell, for every Cup of Drink he hath drunk above measure (and this would be dear-bought pleasure) yet were there hopes an end would come: Ah! but what is this to Eternity? Oh Eternity, Eternity, how shall we conceive of thee, how shall we number thee? If this be the Drunkards portion, we may well say as the Holy Ghost doth, Woe to them. *Job 10. 50. If I be wicked woe to me.* If the aking of the head, saith one, came before the Drinking of the Wine, which usually follows it, there would be few Drunkards. But I think we may well say, If but one hour the pains of Hell were felt by them, it would make them sober all their life. If now you would not lose the use of Reason, and be transformed into a Beast, if you would not bring upon your Body Deformities without, and Infirmities within, if you would not bring reproaches upon your self, and bury your good name in obloquy, if you would not debauch your soul and incline it to all manner of wickedness; if you would be preserved from that filthy sin of Adultery, to which this inclines you; if you would not waste your Estate, ruin your Family, undo your Wife and Children, and bring them to beggery; if you would not unfit your self for any calling and Employment, or any Duty to God or Man; if you would not by intemperance hasten your own death, and set a period to your life; if you would

would not bring the horrible judgments of God upon you, and force him to cut you off in the midst of your days; and if you would not lose your Soul, and suffer the vengeance of Eternal Fire; take heed of this filthy, beastly sin of Drunkenness, which carries all those evils and many more in the belly of it.

Thus you see what Charge I have drawn up against this sin of Drunkenness, and much more may be said; for 'tis a fearful Mother, and most sins are bred in the Womb of it, or fed or fostered by it; for in sin almost nothing can be named but Drunkenness doth patronize it, and excites men to the practice of it: I do not hereby intend or mean that all that are addicted to it, are guilty of all other villany; some perhaps never blasphemed or murdered, yet this in others is the cause of blasphemy and murder; neither do I mean that all that ever were overtaken with Drink, that they are thus to be teamed: A Godly Man may have his slips, though this is rare; but there is a difference between a Sheep and a Swine, as I said; the one falls into the Mire unwillingly, the other wallows in it; so here some are surprized unawares as 'tis conceived *Noah* was. These by repentance wash away their spot, and others seek occasions, and are not well till they find them. And now though I have done with Drunkenness in the general, yet have I not done with you in particular, for I conceive your sin admits of many aggravations, which some other

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mens sins do not; and that is worse in you then in them: some of those I shall draw up against you, that if possible I may shame you out of it; for though this sin by some is compared to Hell; few fall into it that recover; and by some to the Gout incurable; yet I having known some have recovered, I am not out of hope. The aggravations are these:

Aggra. 1. Consider your Education, which was Civil, nay, not only Civil but Religious, you are extracted from those that were Ancient professors, trained up in Family Duties, Prayer and Praise; the Word of God was read in the Family; and many a prayer put up with you and for you, you were dedicated to God in your Baptismal Vow, which since you owned and were listed into his company; and shall all this be lost upon you: it had been better then for you that you had had *Turks* or *Pagans* for your Parents. Many an Exhortation and loving Admonition you have had; the danger of sinful courses you have been told; you have had examples and presidents of a Holy Life before you, and some of the contrary, and you have seen the difference: The Family you live in, hath been a House of Prayer; and will you now make it a Cage of unclean Birds? You have been warn'd of the Devils Temptations, and the Worlds Allurements; you have seen the difference between those that have resisted them, and those that yielded to them. Consider in whether of their cases you would rather be
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when death calls you; and whether a day spent in Prayer, or a day spent in an Ale-house, will then bring most comfort; you have lived under the powerful means of Grace all your days, and heard thousands of Sermons, besides other Ordinances, and are all those lost: Remember what Christ saith of *Chorazin* and *Bethsaida*, and *Capernaum*; *It shall be more tollerable for Tire and Sidon, or Sodom and Gomorrah in the day of Judgment, than for them.* A fruitless Tree in the Vineyard, is more in danger than if it grew in the Desert: Others may say I never knew the danger of such a course, my Parents rather encouraged me then otherwise; but what can you say, or what excuse can you make.

Aggra. 2. The many Convictions which you had upon your Spirit, will witness against you that yours is not a sin of ignorance, but against knowledge and conscience, and those sins as they make the greatest gashes in the Soul, so they will make the greatest noise in the Conscience; those that sin ignorantly are to be pittied, but those that sin wilfully deserve to be punished: *He that know not his Masters will, and doth things worthy of stripes, shall be beaten with few stripes; but he that knows his Masters will and doth it not, shall be beaten with many.* Some ignorant Souls may perswade themselves that Drinking and Swilling is the chiefest happiness, but I dare appeal to your Consciences in cool blood, whether you do not know to the con-

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trary; you have been better instructed; and and doubtless have felt a better relish in something else; God hath sent you into his Vineyard to work, and will you leave your work before the evening, when the time of receiving your wages comes; you have been planted in the Vineyard, hedg'd about with Gods providence, watered with the Dew of Heaven, and he hath expected fruit year by year, and will you still be barren, or worse than barren; will you bring forth wild Grapes, Grapes of Sodom, whose clusters are bitter; *what could he have done for his Vineyard that he hath not done for us?* Well ere long he will pluck up his hedg, and take away his fence; he will lay by his Basket and take up his Axe; he will bid *cut him down, why cumbereth he the ground.* Lucifers punishment shall be greater, because he was an Angel; and *Julians*, because he was a Christian; and *Judas*, because he was a Disciple; and *Capernaum*, *Corazin*, and *Bethsaida*, because they enjoyed the means which others wanted. If you have knowledge in the head and not grace in the heart, you will carry your own *Mittimus* to prison with you; or like *Uriah*, Letters to cut your own Throat: you sin with a Candle in your hand, when others ignorance may excuse them, a *tanto*, though not a *toto*: your knowledge will encrease your guilt and heighten your torments.

Aggra. 3. Nay, you your self have made a profession of Religion and owned your Baptismal

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ristinal Vow; you have held out a Lamp in your hand, but 'tis to be feared have no Oyl in your Vessel, the want of which now makes your Lamp shine so dim, and you to walk in darkness; you performed many duties, and put up many prayers, and made many promises to God and Man of your Reformation. Oh let it not be to tell the World how far a Hipocrite may go and fall short of Heaven; and let them know, whatever you said you meant nothing less: With what face can you ever call God Father, or ever beg for mercy at his hands, thus to use him; or beg power against sin, when you mind nothing less than a Reformation. Are you inded willing to lose all the pains that ere you have taken in Heavens way, now you have born the burthen and heat of the day, and for ought you know, the time of your receiving reward is at hand. Many a day and many an hour you have spent in Prayer, Humiliation, Hearing, Reading, Christian Conference, Meditation and such like Duties; and will you now out-run and lose them all: Shall all your Petitions be lost, as foolish Boys lose their Arrows, shoot them, and then mind them no more: *If a Righteous Man turn from his Righteousness, he shall die in his sin; Ezek. 3.20. all his Righteousness shall not be remembered.* Is the way of Holiness too severe, or will heaven be had upon easier terms; or were the Godly from the beginning of the world all deceived, which took Holiness to be the only way to Happiness; and is there a nearer way

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way found out than they dreamed of ; and was Christ himself deceived that told us the way was narrow, and the gate strait that led to Life , and few there be that find it ; or was the Holy Ghost mistaken when he said, Drunkards, Whoremasters, Swearers, &c. should never enter Heaven : Or can you imagine you may dance with the Devil all day, and sup with Christ at night ; or do the Devils work and receive Christs wages ; or are you willing to take up with the Hypocrites a portion ; or do you love your company so well, that you will go to Hell for company : you carry your own condemnation with you. If Religion be not good, why did you profess it ; if it be, why do you not practice it ? Or doth Religion teach you such courses ? I know some will be apt to charge Religion with it from your practice ; and say, see what your professors are, they will be drunk as well as others ; but the Apostle tells us, *Titus 2. 12. That the grace of God, that bringeth Salvation, teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.*

Have you found out a better master, better work, and better wages, 'tis well ; but praise in the parting. The world hates you because of your profession, and will you make God hate you for your Hypocrisie ? Would you reconcile God and the World, it will never be ; or would you have your good things both here and hereafter ? You will find the mistake, you must renounce the one or the other ; Heaven will

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not be had in a Vicious Course of Life.

Aggra. 4. This course of life in you, that have been a professor of Religion, is exceeding injurious both to God and man; if you never had pretended better, none would have expected better at your hands: but to be wounded in the house of our friend, to have one with whom we took sweet counsel together, and walked to the house of God in company; he lift up the heel against us: this would trouble a *David* himself. The former hopes you gave us, the noise you made in the world of more than ordinary sanctity, is an aggravation to your crime: the higher men climb, the greater will be their fall. How doth this make sad the hearts of those that the Lord would not make sad, and strengthen the hands of the wicked. *If Israel play the harlot, saith God, yet let not Judah offend; you did run well, who hindered you, you began well and you end ill; you began in the spirit, and will you end in the flesh:* What a blow will this be to Religion, when the chief prop in such a family shall not only break, but like an *Egyptian* Reed, run into our hands. What a discouragement is it to an Army, when a chief champion not only turns his back, but revolts to the enemy? What a dishonour is this to God, to leave his service and serve his greatest enemy. How will the enemy insult, Lo (saith they) you see what a master they serve, for all their brags, they are soon weary of his service. *Dauids* sin caused Gods enemies to blaspheme, and for that cause God told him

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The Sword should never depart from his house. How doth this sadden the hearts of the godly, and fill their faces with shame? How is Religion loaded with aspersions, as if there were no real difference between the godly and the wicked? These, say they are your professors, they'll take their cups as well as others. Poor doubting Christians are discouraged, and think they shall never hold out, when such Cedars are shaken, and such Champions foiled. Others are encouraged in their sin, and are apt to say, let them have their sling, they will come bank again to us ere long. What account will you give of this to God at last, what iniquity have you found in him, that you are departed from him? Is there any thing in religion that causeth you to forsake it, or hath God ever given you any cause? Testifie against him, hath *he been a barren wilderness to you*? Is there more real worth in your pot companions, which have wrought your ruine if God prevent not, both of Body and Soul; than is in the communion of Saints? and had you rather be hearing swearing, cursing, and blaspheming than prayers, or praises unto God? Consider the Blood of your own Soul, and the Soul of your Children and Servants, that are like to be undone by your example; and of many others that are either hardned in their sins, or discouraged in their duties, will be laid at your door: Consider the price of this Blood, before you are too lavish of it; one Soul is worth a world, and do not sell it for pots of Ale.

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Aggra. 5. The many Covenants, Promises, Vows, and Ingagements, which you have made to God for better Obedience, and the many Promises and Ingagements which you have made to Ministers and other Christians, and which you have so often broke, are no small Aggravation to your sin; so that you cannot commit this sin at so cheap a rate as some others may: *'Tis better not to vow, then to vow and not perform.* In your Baptismal Vow, which you have since owned and ratified, you were dedicated up to God, and devoted to his service; and 'tis sacrilege to divert things dedicated up to God to profane uses: You then received Preſs-money, and liſted your ſelf into Chriſts Company, and promiſed to fight under his Banner; and that his Enemies ſhould be your Enemies, and you would maintain War while you lived againſt ſin, the World, and the Devil; and he promiſed, you ſo doing, you ſhould have what ever was neceſſary here, and Heaven it ſelf for a reward; and to this Covenant you have often ſet your other Seal in the Sacrament, and will you after all theſe Vows and Covenants to God, and Promiſes to Men, treacherouſly and perfidiouſly revolt, change ſides, and joyn with the Devil, Gods ſworn enemy; and that to fight againſt him, his cauſe and people, and the power of godlineſs, which you did profeſs. What cauſe hath God given you to do thus? Teſtifie againſt him, was he ever worſe than his word to you, nay, he was before-a-hand with

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with his promise; he gave you a better portion in the world than thousands of your brethren; you may eat the fat, and drink the sweet, when others must moil and toil and cark and care; and all little enough to prevent poverty: All that you have is from him; he gave you limbs, when others are lame; sight, when others are blind; health, when others are sick; liberty, when others are imprisoned; you have the use of reason, when others run raging in the streets; yea, you have your life and breath and all from him, and how dare you then provoke him; you have not only mercies for this life, but for the life to come offered also; the means of Grace, the tenders of Mercy, Christ and Heaven, and Glory; and for which of all these good things do you hate God, and leave his service? Can the Devil or your Pot-companions better reward you? Can they defend you from the dreadful judgments of a sin revenging God; can they secure you under the shadow of their wings? If not, how dare you provoke this God? Are you stronger than he, if not, why do you take up weapons of defence against him? *Was there ever any hardened himself against God and prospered? God will avenge the quarrel of his Covenant;* and where are you then? Do you know what it is to be an enemy unto God, or to have God to be an enemy unto you; if you did, it might send you trembling to your Grave; if you are his enemy, and his enemy you are while you serve the Devil, *for his ser-*
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wants you are to whom you obey; you may expect he should deal with you as with an enemy, and then what evr judgments you have heard, or read of, either threatned against, or executed upon any graceless wretch; you are not sure but, nay, you may expect that it may be your portion: and how ever, he may suffer you here to fill up the measure of your iniquity, yet he will pay you home, full measure and running over. 'Tis better for you to have all the Men on Earth, and all the Devils in Hell against you than God; you are but a worm, and if he tread upon you, he leaves you dead behind him; if he with-hold your breath, *you return to the dust, and all your thoughts perish*; there is no strugling out of his hand: *Wo to him that striveth with his master, let the potsheard strive with the potsheard of the earth*, *Isaiah 45. 9.* You can get nothing by this contention.

Aggra. 6. This Carriage and Demeaning of yours, how ever it may for a time seem pleasing to your self, is yet offensive to God, Father, Son, and Holy Ghost, and 'tis the grief of all good men that know it; to your friends and relations, and all that fear God: that God takes it to heart, you may find by his often complaint of and expostalations with the Children of *Israel* in their revolts; you may find in three parables in *Luke 15.* of the lost Sheep, the lost groat, and the prodigal Son. It was he that lost the Sheep, and seeks till he finds it, and then receiveth; he is the Father of the
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prodigal Son, and his prodigality was his trouble; as may easily appear by his rejoycing at his return: yea, Christ tells us there is joy in the presence of the Angels, when a sinner returneth; and if there could be sorrow in Heaven, sure it would be at their revolting back: the resisting the motions of Gods Spirit, is called a grieving of, or a quenching of it; and if each Saint have his Guardian Angel, as some imagine, and it may seem probable; for they are guarded by the Angels: we may imagine they rejoyce when we do well, and as far as they are capable, are troubled at our falls and slips: and what sorrow and sadness, also must this be to your relations, put your self into their condition; how sad would it be to you, to have a Child, the only hope of the Family, to ruin himself and his posterity; to have a young fellow take such extravagant courses, to have a Brother or a Sister thus debauched; what grief is it to a Godly Minister, *that travelled in Birth till he thought Christ had been formed in you*, and then suddenly see all his hopes dashed, all his exhortations, admonitions, reproofs, prayers, &c. lost upon you; how may it trouble and shame him that ever you were of his society: your Christian Friends, and those of your society, how may it trouble them, that you are gone from them, and with *Demas* have chosen the World before Christ; to think what will become of you, and of your Family, and of your poor Soul, when death shall separate it from your
Body;

Body, and where you will stop that are running down the hill so fast, and whether of a professor you may not as others have done, turn persecutor; for those that forsake God, no wonder if they forsake their Friends also, and those that hate God will hate his Image also. I wish this be no more than my own surmise and fears: In a word, There are none that carry the face of honest men, but will be troubled at this your Apostacy; and there are none but the Devil and his Instruments, your Pot-Companions and Brethren in Iniquity, that will rejoyce that you are brought back again into the Devils slavery: These are the *Dalilah's* that hugg you in their bosome while they betray you; these are the *Syrens*, that by their Song intend to wrack and ruin you: and if you think this is your only way to happiness, ere long you will find your mistake and your judgment will alter.

Aggra. 7. In this course of life you lead, the loss of your precious time which is given you for an higher end, is no small aggravation to your fall; for though you meet with other considerable losses by this extravagant course of yours, yet no temporal loss is comparable to this: this cannot be redeemed with Silver nor Gold, Jems, nor Jewels; nay if the World were sold to its worth, it could not call back one day that is past; and yet alas how prodigal are many of their time, as if they knew not how to waste it fast enough; they

drink and play and rail it away ; nay go purpoſely to drive away time : that did they but know the value of it, would prize it at a higher rate ; but the time is coming you will know the worth of it by the want of it. God hath placed you in his Vineyard, given you work to do, and ſufficient time to do it in ; if you idle away this time, and your work be undone, what wages do you expect : Amongſt other Talents he hath given you this Talent of time ; if either you not uſe it or abuſe it, what can you expect but the doom of the unprofitable ſervant that hid his Talent in the Earth. You have a little time in the World to ſpend, and 'tis but a little; and one of theſe days they will ſay of you, He is dead alſo ; for you ſee younger and ſtronger are gone before you, and your turn may be next ; how as you ſpend this time, ſo it will fare with you to eternity. This is the Harveſt of the Soul, if you lay not in proviſion for the Winter with the *Bee*, you are like to want with the *Grafshopper*: this is the market day to lay in proviſion for the following week, and to buy Oyl ; if this ſeaſon be let ſlip, the door will be ſhut againſt you, and we know not how ſoon this day may be over, which will never dawn again : you have a great deal of work to do, and work of great concernment ; if it be not finiſhed in the time, you are undone ; you are in a race, and your Soul is the prize you run for ; and will you either ſtand ſtill or run back : you are in the field fighting with

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with cruel blood-thirsty enemies, who will make no truce with you but upon more unreasonable terms than *Nahash* the *Ammonite* offered to the men of *Jabesh Gilead*, Which was to thrust out all their right eyes, and lay it as a reproach on all Israel, 1 Sam. 11. 2. But the Devil will make no truce, but the everlasting destruction of Soul and Body : And will you cast by your Armour, and yield to his mercy ; and revolt from him that will warrant you the Victory, if you will but keep the field : you are in a journey on life and death, and will you now turn back, or run after Butterflies, when the Sun grows low and you have far to go ; when you must be sure to tread these weary steps back again, or lose your life : Much of your time is already spent, and your work undone, and what you have done you are again plucking down, and making your work every day more and harder. Consider you will repent or not repent, If you do not repent you are undone ; for no unrepenting sinner shall come to Heaven ; if you do repent it will cost you more pains, dolour, trouble and grief, than ever the pleasure of your sin was worth ; you must vomit up all those sweet morsels which you have swallowed with so much delight. Eternity lies before you, and one of these days Death will open the door and let you in. What apprehensions then will you have of these courses, when you see an infinite Ocean of eternity before you, and all your friends and pleasures

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departing from you and forsaking you : Now what good will your merry company do you, what comfort can they bring, where are now your merry meetings, and your drunken revels? Will the thoughts of them chear up your hearts, those that were your Councillors and Consorts in your Vanity, now will be your Companions in your Misery. Those for whose sakes you lost your Soul, your God, your Glory, what will they, what can they do for you if you miscarry together : you will curse the time that ever you saw each others faces, and those that now give such big words against God and Godliness, will then call upon *the Mountains to fall upon them, and the Hills to cover them* : Well such a day will come, and we know not whether you have a day to live, or what may be in the womb of the next morning : Our Saviour Christ adviseth to prepare for it; *Luke 21. 34, 35. And take heed to your selves, lest at any time your hearts be overcharged with surfetting and drunkennes, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth.* How dare you spend a day in an Ale-house, that do not know if you have another to live : But as the Poet saith, *Fleres si scires unum tua tempora mensem, rides cum non sit forsitan una dies.* Many a man would weep and mourn, if he knew he had but a month to live, that now laughs and rejoyceth and hath but a day to live. This time which now you so

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lavishly spend, neither in your general nor particular calling, must be accounted for; and what the price will be God only knows: and at death, whether do you think the time spent in Humiliation, Prayer, Hearing, Reading, Meditating, Christian Conference; Exhorting the Careless, instructing the Ignorant, comforting the Dejected, visiting the Sick, relieving the Poor; and generally in Acts of Piety and Charity; will bring most comfort: or the time spent in Drinking and Drabbing, in Hawking, Hunting, Carding, Diceing, Cocking, Playing, or such like Vanities? I know not what your thoughts be now, but I know what they will be hereafter; God hath allowed us no time to spend idly, but all should be spent, either in our general or particular Calling; or that which may enable us thereunto: but there are many that can spare no time from their Recreations, either for the one or the other; but time will be better valued.

Aggra. 8. By your accustoming your self to this filthy sin, you are grown more bold and impudent in it; it hath almost, if not altogether, taken away the conscience of sin; you are almost come to that pass as those that God complained of, *Jer. 6.15. Were they ashamed when they committed abomination? Nay, they were not ashamed, neither could they blush; therefore they shall fall amongst them that fall, &c.* Is not this your condition? Nay, do you not rather boast of it? And indeed this sin is grown very brazen

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faced in our dayes ; the time was when, *They that slept, slept in the night ; and those that were drunk, were drunk in the night.* This sin was a work of darkness , and like the Owl, was ashamed to be seen by day ; but now it fears no colours , men are not ashamed to be seen reeling in the streets, or vomiting in the Market-place, or dead-drunk at noon-day , or swearing in the Magistrates presence ; such a height of Impiety men are arrived at : but there was some hopes when sin was driven into corners, but there is little when it dares Authority and beards the Magistrate himself. By often sinning men come to be past feeling ; like a Workman's hand, by much labor is hardened. Conscience when 'tis often check'd and snub'd, at last leaves checking ; and the Devil sears it with his hot iron, that it becomes unsensible ; but at last it will speak, and will not hold its peace : the Devil at last makes a path-way over the heart , and so all the seed is lost that falls upon this High-way ground ; and men become Sermon proof , and Ordinance proof : they can sit still and have Hell-fire flasht in their faces , and not regard it. What God speaks of the *Leviathan* , *Job 4. 24* is true of them, in another sense ; *Their heart is as firm as a stone, yea as hard as a piece of the neather millstone.* The Acts of sin increase the habit , and at last it becomes as natural to them to sin as to live ; and they draw in iniquity as they draw in their breath : they commit sin as easily

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as water runs down the Channel. Custom breeds a second nature, of such doth God speak, *Ier. 13. 23. Can the Ethiopian change his skin, or the Leopard his spots; then may ye also do good, which are accustomed to do evil.* Some vainly promise themselves repentance hereafter, but their deceitful heart puts a cheat upon them; there is not one of many that send repentance thus before them, that ever overtake it. Those that have long accustomed themselves to sin, and those that have long enjoyed the means of grace, and are grown Sermon proof; and those that have made Profession of Religion, and fallen back, 'tis a rare thing to see them prove true Converts. How much of this concerns you, let your own Conscience judge; I do not say God will not receive such when they do come, but I have not observed many such willing to come.

Aggra. 9. By this sinful course of yours, you also disable your self for doing that good in the place which God requires at your hands, and otherwise you might do, either to the souls or bodies of others: for the soul you have a great deal of knowledge, and might have been very instrumental of doing good in your place, either by admonition, exhortation, reproof, counsel, comfort, or such like; but you have made your self incapable almost of doing any good this way, by your bad example: Who will think you are in earnest, when your actions give your tongue the lie? Who will not

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think you do not believe your own words ? Do not you throw down with the one hand what you build with the other ? Who can think that you believe there is indeed such a deformity in sin , and such a beauty in holiness , that observes your life and conversation ? How can you say to your Brother , Let me pluck out the mote out of thy eye , when you have a beam in your own ? Will not he quickly say , *Physician heal thy self : Qui alterum incusat pro-
bri ipsum se intueri oportet.* He is an unfit reprover , that is guilty of the objected crime. And for the Body you likewise disable your self for doing that good that God requires , and which otherwise you might do. God hath given you a competent estate , whereby you may be helpful to those that want ; he gave it to this end , to feed the hungry and cloath the naked ; to be ready to do good , willing to distribute , and to be rich in good works. Think not that you are the chief Proprietor , you are but a Steward , and must give an account ; you may not do as you will with what you call your own : but if you dispose of your Estate according to the mind of God , he will give you sufficient wages. But by this your extravagant courses and excessive spending , you waste not onely your own part , but Gods part also ; which he hath reserved for the poor. All men are his servants , and what they have are but talents lent ; to some five , to some two , and to others one ; and *where much is given , much will be required.*

The

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The great Housholder provides meat for all his Family, but he keeps Stewards under him, to see they shall not want; *and to give them their meat in due season*: and you are one of these. If now *you beat your fellow servants, and eat and drink with the drunken, your Lord will come when you are not aware, and give you your portion with hypocrites*; Mat. 24. 49, &c. The poor have a right to what you enjoy and can spare, and though they cannot challenge it and take it, yet God will vindicate their cause if it be denied or with-held. How much might you promote Religion and Gods interest in your neighbourhood, were your life and conversation exemplary? But now you do more harm than good by your example, and it had been better the Countrey had not known you; and that you had never known your Estate, if you thus proceed.

Aggrav. 10. The Excessive wasting of your Estate, is no doubt a great sin in you at any time; but at this time of scarcity especially, is a very great Aggravation. When there is *complaining in our streets*, and the Children cry for bread; when there is none to break it, and many poor Families are ready to perish for want; and a supply can hardly be found: When Corn hath been at such an excessive rate, 8 and 9 Shillings the measure. Eye the many poor Housholders that before made a handsome shift to live, are now forced to beg with their Wives and Families; and some 'tis believed

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ved have perished for want of Bread. Now at this time, when the hand of God is so evidently stretcht out against us, that you and such as you, if you were unconcerned, should thus waste and devour the good creatures wilfully; which should keep poor Christians; and one of you swallow down more in one day, than would keep a considerable Family with Bread a week. *Will not the Lord visit for these things; and will not his soul be avenged on such a people as this?* The great Householder hath provided bread enough for all his Family, but that some of them by Gluttony and Drunkenness devour what the others should eat. Will he not call them to an account at last? See how he likes of it, *Isa. 22. 12, 13. In that day did the Lord call for weeping and for mourning, and to baldness and girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, &c. and it was revealed in my ear by the Lord of hosts, surely this iniquity shall not be purged from you till you die.* God also threatens those, *That they shall go captives with the first that go; that drink wine in Bowles and annoint themselves with chief ointment, and forget the afflictions of Joseph, Amos 6. 6, 7.* And the blood of those which have perished for want of those creatures which you have wilfully wasted, God will lay at your door. In a word, consider your pious Education, your former holy Conversation, the Convictions upon your spirit; knowing and acknowledging your courses bad:

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The profession of Religion you have made, the encouragements which you gave, the saddening of the hearts of the Godly, the strengthening the hands of the wicked, the vows and covenants you have made to God, and promises to men; the grief you bring your friends and relations, the hardning of your heart by custom, the disabling your self to do good to soul or body; and the wilful wasteing of the creatures in this time of need; will all rise up in judgment against you.

Obj. 1. But it may be you will object and say, You do not drink to Drunkenness, you can carry it away well enough; you stagger not over it, neither do you vomit as others do: And though I fear this excuse cannot always be pleaded, yet if it were taken for granted, 'tis but a Fig-leaf to cover your nakedness, and will prove too thin and short. A Man may drink to excess that can carry it away as you say. We read of *Benhadad*, whom God himself tells us was drinking himself drunk with the thirty two Kings that were with him; and yet could give directions to his Souldiers: yea, escaped away on Horse-back with his Army. The trial of Drunkenness which we have amongst many, is not the same with Gods: many think that Man is not drunk that can crawl out of the Carts way, or rise himself out of the Fire, or hit Fingers with another; but they are not competent Judges in that case, that are themselves so nearly concerned.

cerned. 'Tis not only Drunkenness that trips up a Mans heels, that he cannot go nor stand, but when a Man over-affects Drink, or spends too much time, or too much money; or wastes the good creatures needlessly; that drinks too much for his purse, or too much for his health, or too much for his reason: For a Man hath no more reason to drown his time, to drown his estate, or his credit, than he hath to drown his wit; for all these are Talents for which he must be accountable. But suppose you are stronger than others, and can drink more; is this therefore a Warrant so to do; see whether God seals it or no: *Isaiah 5. 22. Wo unto them that are mighty to drink Wine, and Men of strength to mingle Strong Drink.* Must God be dishonoured, the Creature abused, because thou hast a stronger brain; 'tis pity mercies should be so abused: but besides this guilt, are you not in the mean time guilty of the Drunkenness of others; have you not forced them to it, that you may laugh at their folly? See then what the Lord saith to you; *Hab. 2. 15, 16. Wo unto him that giveth his neighbour Drink, that puttest thy Bottle to him, and makest him drunken also; that thou mayst look on their nakedness: Thou art filled with shame for glory: drink thou also, and let thy fore-skin be uncovered: the cup of the Lords right hand shall be turned unto thee, and shameful spewing shall be on thy glory.* Now if you glory in your strength to drink, and this too common; consider this Text, and see what will be the issue: The Cup of Gods Indignation will be

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such as you cannot bear; thy own sins are great enough, you need not other mens.

Obj. 2. Perhaps you will say, We have the Examples of many, yea, many great Men, and many learned Men, and of some good Men also, for our imitations: Yea, this Disease is Epidemical and grown common, both in Court and Country; and when a fashion is become National, 'tis no discredit to wear it; and 'tis true, the more is the pitty: Examples of great ones are very prevalent, and if bad infectious; these are Stars of the first Magnitude; and like the *primum mobile*, carry all before them: and they have oft times a hand in the transgression, and leave an infectious air, that few can escape that comes near them. What a sad Example did *Benhadad* and *thirty two Kings* that were with him give to their followers, when they were all drunk: but will this excuse serve our turns before God; did it excuse poor Men before the Flood, that great ones did thus or thus; or in *Sodom*, that the Rulers were in the transgression? Should they command sin, they are are not to be obeyed; because 'tis forbidden by a greater Authority: how much less when we are left at liberty. Great Men are not always good Men, neither is their example always imitable; *1 Cor. i. 16. Not many Wise Men after the Flesh, not many Mighty, not many Noble are called:* The greatest number commonly are the worst, and the greatest men not always the best:

best: had *Noah* followed the examples of the great ones of his age, he might have been crowned for company: It was better be in the Ark alone, than in the Flood with company. Drinking and drabbing is too much in fashion in these times, but 'tis a bad fashion, and that for which the land mourns; *and God hath a controversie with us*; and threatens to pluck the Cup from the Drunkards Mouth; 4 *Hof.* 1. 2, 3. and such customes are better broken then kept. The way to Hell is most trodden, and most mens custom is to walk in it; but wo to that man that follows that fashion: *We must not follow a multitude to do evil.* We are the sinful off-spring of *Adam*, and therefore like him we frame excuses, and seek to lay the fault upon another: I was forc'd, I could not help it; I must pledg the Health: But had we known there had been Poyson in the Cup, we would have helpt it. *Harpaste*, a Woman in *Seneca*, being in the night suddenly struck blind; she blames the darkness of the House, the Sun for not rising, &c. but would not acknowledge her own Deficiency. Thus 'tis with us, any shall be faulted so we be free; like the man that had a Thorn in his foot, yet imputed his halting to the roughness of the way; no man can live in such an age, but he must do as others do; but no man should break Gods Command to please any Mans humour.

That the sin is grown National, 'tis so much

much the sadder, and presages a National judgment; as *Sodom's* sins and the sins of the Old World did; and *Israels* before the Captivity: When it hid it self in corners there was hopes, but when it dares the Magistrate, and sends a Challenge to God himself; the Ulcer is desperate, and the Member more fit to be cut off than cherished: When rotten Fruits hangs out in the sight of the Sun, and *Men declare their sin as Sodom and hide it not*; what can we expect but *Sodom's* Plagues: But blessed be God there is no force upon us, Men may be sober if they will, and many are; yea many Noble and Learned: why do you not follow their examples which is worth imitating. I know vicious great Men, are like Load-stones that draw Iron; that if a Chain of Iron be near, the Loadstone draws the first Link, then the second, till the whole Chain comes; so the Devil puts such an influence in men, that one draws his neighbour and he a third, till most are corrupted: or rather they are like to Jet that draws Straws, or light refuse; but no solid thing: They are like to Gun-powder, when one corn is fired it fires the next, and that another, till all be in a flame. The Devil is like a cunning Angler, he holds out the Bait, but hides himself behind the Bush: many are fastened with the Bait before they see the hand that holds it. The Devil doth not thrust a Man into an Ale-house by the Head and Shoulders, this might terrifie him; but he

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He sets Good-fellows at the Ale House door to call him : And then he apprehends no danger. And for the falls of the godly as they are rare, so they are not recorded for our imitation but caution; they shew not what we should do, but what we should beware : they are as Sea-marks, set up to warn others; and what mad *Pilot* will rush upon such places, where he knows other Ships have there been split. The best men are not always to be imitated; we must follow *Paul* as he follows after Christ; to the Word and to the Testimony : This is a sure guid.

Obj. 3. But I must do as others do, or I shall be mockt, scorned, and had in derision; should I refuse their healths, what would they think of me? *Ans.* This is an unsafe Rule to follow : Some break their Necks, hang themselves; must we needs follow them for fear of a scorn; some turn Thieves, Hackers; and come to the Gallows; and must we follow them also. If you do as others do, you must fare as others fare, and receive your wages together : If you follow the greatest company, it will be in the worst way; for most miscarry and go to Hell. Christ tells us broad is the way that leads to Destruction; and many men go that way. Who is it that will mock you for keeping the Commands of God? Not one that loves God, nor loves your Soul, or that carries the face of an honest Man; and those that have neither good word
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for God ; or for any good Man ; for the Word of God ; or the Image of God ; what matter is it if they have none for you : Those that hate God and Godliness ; and every thing that looks like God ; that love none but those that will damn their own Souls with them for company ; what is their love worth ? Will you venture for their love to have Gods hatred ; and to go to Hell to bear them company ? Were a Malefactor going to Execution ; and laught at you that you would not bear him company ; would this move you so to do ? By this rule indeed *Daniel* might have escaped the Lions Den ; and the three Children the Fiery Furnace ; but not the wrath of God. Probably God was mockt in the Old World ; and *Lot* in *Sodom* ; but they could not mock them out of their innocency : 'Tis better have the Devil mock them , than God mock them ; *Prov. i. 24.* Take heed of being mockt out of Heaven ; lest when you come to Hell you be laught at for your labour. The seed of the Serpent will alwayes oppose the seed of the Woman ; and faithful *Isaac* shall meet with a scoffing *Ishmael* ; Gods *Ark* and the Devils *Dagon* cannot stand together : Christ and Be-lial cannot accord : the world will love her own ; and cannot abide that Christ should pluck one feather from her wing. If you are content to take up with the World ; and the World shall pay you your portion ; then 'tis not best to cross the World ; If not 'tis
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impossible to please it : God will not allow us to do the Devils drudgery for fear of a scorn from his servants. Christ gave no dispensation to break his Laws rather than be scorn'd.

Obj. 4. But though I do follow these Courses for a while, yet I intend hereafter to repent and to reform. Why may not I do as the Penitent Thief did ? And you may (saith one) as rationally conclude that the Sun shall stand still at your command, because it did so at the Command of *Josuah* ; or that the Sea should divide to let you pass, because it did so for *Israel* : Or that you may spur your Ass and make him speak, as *Balaam* did : Or that you may take a journey and leave your money behind, in hope to find a purse of Money in your way, as some others have done. Were not these think you mad conclusions, and truly this is as reasonless. One man in five thousand years was saved by late repentance, therefore I shall be a second, when five thousand men in one year miscarry upon the like account. God doth seldom work such miracles, where the means of grace is afforded ; perhaps it was the first Sermon that ever this Thief heard, but you have heard thousands : There are indeed many, that like you, send repentance and religion before them to sixty ; but such men seldom ever overtake it. Do you really think that God will take up with the blind and the lame, will he give us leave to sacrifice the prime and marrow of our time to
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the Devil, and give him the dregs and the refuse? Will he suffer you to do the Devils work all day, and receive his wages at night? No, no, most men deal by God, as bad Debtors do by their Creditors, beg more time, and put it off from one week to another, and then break and never pay? So they break their time with God, but never come to make good their promises. More Objections might be answered, but there is none that can stumble a rational unprejudiced man: and I have already far exceeded my intended limits, I shall therefore draw towards a conclusion.

Thus have I performed a Christian, though perhaps an unwelcome duty, in putting you in remembrance of what you knew before; if you would not lose all your pains for Heaven, and all the duties that ever you performed; and have them all thrown back into your face as dung: If you would not lose Gods Favour, the benefit of Christs Merits, your own Soul, Heaven, and Happiness, *Consider from whence you are fallen and return and do your first works*: If you have found out any nearer, easier way to Heaven than ever any yet could do; demonstrate it, and convince us of it; but before you venture your Soul upon it, be sure it ends there: the attempt of any such experiments will prove vain; for if there be any but the path of Holiness that ends in Happiness, then call me a false Prophet; or if there be any other way into Gods

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Holy Hill, than by a pure Heart and clean Hands; then am I content to be called a deceiver; but if I be deceived God himself hath deceived me, who tells me, *Without Holiness no one shall see God; without Faith no one can please God; without repentance we shall all perish; that no unrighteous person shall enjoy Heaven, and no unregenerate man shall ever enter there; that those that live after the flesh shall die; that the ungodly shall go into everlasting punishment, but the righteous into Life eternal*: Those that think otherwise will find that God speaks in earnest what they took in jest. The time is coming, that you will find it had been better for you that you had ~~never known the way of life, then having known it to depart from it.~~ If you give up the Reins to corruption, it will mislead you, and prove a treacherous guide; if you decline the way of self-denial, you will miss of Heaven; for none ever come there any other way. Loose licentiousness and carnal liberty, is diametrically opposite to it; wicked company if you forsake them not, will be your bane; and if repentance prevent it not, you will curse the time that ever you saw each others face. What ever Society or Party a man be, what ever Religion or Opinion, though in the most Reformed Church, and in the Society of the strictest Christians; yet without the power of Godliness, and the practice of Holiness, he shall never go to Heaven; for *no unclean thing shall ever enter there*:

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there: no dirty Dog shall tread upon that pavement. Or what ever his Profession, or seeming Holiness hath been, yet if he backslide, he shall die in his sins, and his righteousness shall not be remembered: *The backslider in heart shall be filled with his own ways;* Prov. 13. 20. *He that puts his hand to the plow and looks back, he is not fit for the Kingdom of Heaven; if any draw back, Gods Soul shall have no pleasure in them.*

Thus have I made bold, perhaps you may think too bold, to tell you my thoughts of your present condition; perhaps you may dislike it because 'tis not in the Language of your flatterers; but to skin over a sore is not the way to cure it; *The rebukes of a friend are better than the kisses of an enemy. Rebuke a Wise-man, faith Solomon, and he will love you. Let the Righteous smite me, faith David, Psal. 141. 5. it shall be a kindness; and let him reprove me, it shall be an excellent Oyl which shall not break my head.* What event it will have upon you I know not, or what entertainment it will meet with I cannot tell; though you will not receive it, my reward will be with my God, and my judgment with the most High, whose Errand it is I am come upon; and he that knows the secrets of all hearts, knows whether it be in love or hatred that I have dealt so plainly with you: Had I hated you, I know no more effectual means to ruin you, than to encourage you in
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this sinful course ; and if I meet with hatred
for my love, 'tis no more than I am acquaint-
ed with Well if you neglect this warning
and miscarry, these lines will be a witness up-
on record against you ; and I my self shall
stand up in my lot to bear witness for God ;
that he sent you this warning by me : but
my end and design is next to Gods Glory,
your Reformation and Salvation ; which as
it is my desire, so it shall be the prayers of
him who is

E A T O N.

April 30. 1678.

Your faithful Monitor

EDWARD BURT.

F I N I S.

*Books to be sold by Thomas Parkhurst at the
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